



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

immune from its destructive effects; (3) the evil soul, secretions of dangerous influences from one's soul which pass through the breath of evil-minded people. Secondary causes are the four temperaments in conjunction with the four elements, the planets and the constellations of the zodiac. Then there are malformations, due to the ungratified appetites of the pregnant women, congenital defects, and the harmful supernatural potencies and influences of a woman during the monthly period and in childbirth. The diagnosis and prognosis is established by means of a sort of lots and kylico-mantic and through dreams. Thus the appearance of a snake in dream heralds recovery because of the resemblance, in Arabic, of the name for snake (*haye*) with the word for life (*haya*). For the same reason silver in dream is of good omen (*fiddha*, silver, and *fadha*, light), while the vision of gold, having yellow color of death, forebodes the approach of sickness or of death. The healers are accordingly in the first place holy persons—sheikhs, dervishes and priests, and then “experienced” persons—barbers, old women, midwives, snake conjurers, and in the prophylaxis and therapeutics amulets and talismans of all kinds play the principal part.

The limits of space prohibit a detailed discussion of the contents of the monograph of Dr Canaan, but even the few hints given above will suffice to show that the inhabitants of Palestine—and this holds good for the entire Orient, as Professor C. H. Becker of Bonn states in his introduction—are still under the sway of primitive animism, demonology and magic, and their theism, whether it be that of Judaism, Christianity or Islam, is merely a thin veneer superimposed upon an animistic and astral pantheism. At the same time they may convey an idea of the valuable work done by Dr Canaan. The 153 pages of his monograph are from beginning to end packed with data and information which are of interest not only to the physician but also to the anthropologist, folklorist and student of the history of religion. A full index of subjects and names and one to the Biblical passages quoted in the book enhance the use of this little thesaurus for reference.

I. M. CASANOWICZ

AFRICA AND AUSTRALIA

Die Mazigh-völker. Ethnographische Notizen aus Süd-Tunesien. By DR F. STUHLMANN. Hamburg: L. Friederichsen & Co., 1914, pp. 59, large 8°. With 10 plates (2 colored) and 18 text figures. Price 5 m.

Dr Stuhlmann's ‘notes’ are the fruit of his observations during a trip through southern Tunis in 1913, and are supplemental to a larger

work of his on the Aures, which appeared in vol. x of the same series. Mazigh is the indigenous name of the people otherwise known as Berbers who are settled in Tripolitania as far as the extreme west of Morocco and south to the confines of the Tuaregs. Their language, which has been largely supplanted by Arabic, is called Tamazight. Ethnologically and culturally they represent a homogeneous people, though politically they have never been united. The observations of Dr Stuhlmann extended over the agricultural implements; bakeries; the production of oil; waterworks; distilling of perfumes; the potteries; smithing; weaving of cloth, sieves and mats; dress and ornaments, including tattooing, and habitations. Some of these industries, as for instance the manufacture of pottery and textiles, are discussed in great detail.

The typographical features of these monographs, both as regards the illustrations and the letter press are unsurpassed, worthy of the Kolonialinstitut and a credit to the publishers.

I. M. CASANOWICZ

Native Tribes of the Northern Territory of Australia. By BALDWIN SPENCER. Macmillan and Co., Limited: London (The Macmillan Co., New York), 1914. 516 pp., 92 figs., 36 pls. (8 colored), 1 map.

Professor Spencer's latest book is a worthy successor to his and Mr Gillen's volumes on Central and Northern Australia, which indeed it surpasses in point of make-up, the reproductions of photographs on special paper being much more effective than those on the former system of running them in the text. Much of the field research of which the results are embodied in this publication belongs to the category of what Dr Rivers has called "survey work." Professor Spencer had to deal with no less than forty-odd distinct tribes and naturally he has been able to acquire only a passing acquaintance with the majority of them. Under these circumstances he has wisely chosen to emphasize the geographical distribution of various cultural elements, such as types of social organization and of initiation ceremonies. A longer stay enabled him to gain a deeper insight into the life of the Kakadu and the natives of Bathurst and Melville islands. His discussion of these cultures is especially interesting because of their strikingly anomalous character. Thus, the decorative art of the Islanders differs so markedly from that of the mainland as to suggest contact with non-Australian populations (p. 407 f.), and the rock and bark drawings of the Kakadu and kindred aborigines represent the high-water mark of autochthonous artistic effort (p. 439). In another field of culture the Islanders present a